makes things seem what they are not and see also its resemblance
to the power wielded by a successful juggler."

st Again, there is a sense in which the 'attainment of emancipation
is the destruction of the individual self *i.e.,* of that figment of a self
which the unenlightened intellect of the natural man erroneously
conceives as existing independently of the Supreme Self. On the
attainment of true self-knowledge, it is seen that there is no such
thing really existing, but that it is the universal, cosmic Self that
shines as the self of all finite beings—that manifests itself through
those thoughts, feelings and volitions that we call our own. There is,
then, something to be renounced, something to be destroyed in order
that the individual may be united to the Universal. There is really
something to be merged and lost in Brahman. But it is only a figment,
only an appearance, something that seems real to the blurred vision
of the unenlightened man, but has no existence for enlightened
Reason. It is this and not any real object that ife merged and lost
in God who is seen to be All-in-all."

This, then, isTattwabhushan's interpretation ofSankara's
doctrine of the individual soul's absorption in God.
I quote below Sri Aurobindo's view on this subject:

" The individual soul is the spiritual being which is sometimes
described as an eternal portion of the Divine but can also be described
as the Divine himself supportng his manifestation as the Many. This
is the true spiritual individual which

appears in its complete truth
when we get rid of the ego and our false
separative sense of indivi-
duality, realise our oneness with the
transcendent and cosmic Divine
and with all beings. It is this which makes
possible the Divine Life.
Nirvana is a step towards it; the
disappearance of the false separative
individuality is a necessary condition for
our realising and living
in our true eternal being, living divinely in
the Divine. But this we
can do in the world and in life."

Before closing this chapter., I may state that the human
soul having been created to exemplify and satisfy' God's own
Love, He loves it for ever. Union of the soul with Godwin
love cannot therefore be annihilation or extinction, assimilation
or absorption, but is its complete self-realisation in rapturous
enjoyment of Him as the Gdd of unrivalled Beauty, Holiness
and Love. The flame of His Eternal .Love burns in the soul